



In the name of Allah: the Compassionate, the Merciful

سورة الدخان

AD-DUKHAN

Name

The Surah takes its name from the word *dukhan* which occurs in verse 10.

Period of Revelation

Its period of revelation also could not be determined from any authentic tradition, but the internal evidence of the subject matter shows that this Surah too was sent down in the same period in which Surah Zukhruf and a few other earlier Surahs had been revealed. However, this Surah was sent down somewhat later. Its historical background is this: When the disbelievers of Makkah became more and more antagonistic in their attitude and conduct, the Holy Prophet prayed: O God, help me with a famine like the famine of Joseph. He thought that when the people would be afflicted with a calamity, they would remember God, their hearts would soften and they would accept the admonition. Allah granted his prayer, and the whole land was overtaken by such a terrible famine that the people were sorely distressed. At last, some of the Quraish chiefs among whom Hadrat Abdullah bin Masud has particularly mentioned the name of Abu Sufyan came to the Holy Prophet and requested him to pray to Allah to deliver his people from the calamity. On this occasion Allah sent down this Surah.

Subject Matter and Topics

The introduction to the address revealed on this occasion for the admonition and warning of the people of Makkah contained some important points, which are as follows:

1. "You, O People of Makkah, are wrong in thinking that the Quran is being composed by Muhammad (upon whom be Allah's peace). This Book by itself bears the clear testimony that it is not the composition of a man but of Allah, Lord of the worlds."

2. "You are making a wrong estimate of the worth of this Book. You think it is a calamity that has descended on you, whereas the Hour when Allah, out of sheer mercy, decided to send His Messenger and His Book to you was highly blessed."
3. "You are foolishly involved in the misunderstanding that you will fight this Messenger and this Book and will win, whereas the fact is that the Messenger has been raised and the Book sent down in that particular Hour when Allah decides the destinies, and Allah's decisions are not so weak that they may be changed to a person's liking, nor are they based on ignorance and folly that there may be the likelihood of a mistake or error or weakness in them. They are rather the firm and unalterable decisions of the Ruler of the Universe, Who is All Hearing, All Knowing and All Wise. Therefore, they cannot be treated lightly."
4. "You yourselves acknowledge that Allah alone is the Master and Lord of the earth and heavens and of everything in the Universe and also admit that life and death are only in His power, yet you insist on making others your deities, for which the only argument you offer is that that had been the practice since the time of your forefathers, whereas if a person has the conviction that Allah alone is the Master, Sustainer and Giver of life and death, he can never entertain the doubt that there can be other gods also beside Him, who can be worthy of worship. If your forefathers had committed this folly, there is no reason why you also should continue committing it blindly. As a matter of fact, their Lord too was only One God, Who is your Lord, and they also should have worshiped only Him, Whom you should worship."
5. "The only demand of Allah's Providence and Mercifulness is not this that He should feed you, but also this that He should arrange guidance for you. For this very guidance He has sent His Messenger and His Book."

After this introduction, the question of the famine that was raging in Makkah has been discussed. As already mentioned, this famine had occurred on the Holy Prophet's prayer, and he had prayed for it so that when the calamity befell it would break the stubbornness of the disbelievers and then they would listen to the rebuke. It looked as if this expectation was being fulfilled to some extent, for some of the most stubborn enemies of the Truth, on account of the severities of the famine, had cried out: "O Lord, avert this torment from us and we will believe." At this, on the one hand, the Holy Prophet has been foretold: "These people will not learn any lesson from such calamities. When they have turned away from the Messenger, whose life, character, works and speech clearly show that he is Allah's true Messenger, how will a mere famine help remove their disbelief?" On the other, the unbelievers have been addressed, so as to say: "You lie when you say that you will believe as soon as the torment is removed from you. We shall just remove it to see how sincere you are in your promise. There is a graver disaster about to fall upon you. You need a much more crushing blow: minor misfortunes cannot set you right."

In this very connection, a reference has been made a little below to Pharaoh and his people, implying that those people also had met with precisely the same trial as the chiefs of the disbelieving Quraish are now afflicted. To them also a similar noble and honorable Messenger had come; they also had seen those express pointers and signs which clearly showed that he had been appointed by Allah; they also had gone on witnessing one sign after the other but they did not give up their stubbornness, till at last they made up their mind to put an end to the Messenger's life, and they met their doom, which has since become an object lesson for the people for ever.

After this the theme of the Hereafter has been taken up, which the disbelievers of Makkah vehemently denied. They said: "We have never seen anyone rising back to life after death. Raise our forefathers back to life if you are true in your claim about the life hereafter." In response to this, two

arguments for the Hereafter have been presented briefly (1) That the denial of this creed has always proved destructive for the morals; and (2) that the universe is not a plaything of a thoughtless diety, but it is a wise system and no work of wisdom is ever vain or useless. Then the disbelievers demand to bring their forefathers back to life has been answered, thus : "This cannot be done every day to meet the demand of the individuals, but Allah has appointed a time when He will resurrect all mankind simultaneously and will subject them to accountability in His Court. If one has to protect oneself there, one should think about it here. For no one will be able to save himself there by his own power, nor by the power of any one else."

In connection with this Court of Allah, mention has been made of the fate of those who will be declared as culprits and of the rewards of those who will be declared as successful. The discourse has been concluded with this warning: "This Quran has been revealed in simple language in your own tongue so that you may understand it; yet if you do not understand it and insist on seeing your evil end, you may wait; Our Prophet too is waiting. Whatever is to happen, will happen at its own appointed time."

The Holy Quran

The Smoke

Sura # 44 – 59 Verses - Makkah

سورة الدخان

حم 1

Ha Mim

حم

Translit	<i>Ĥā-Mīm</i>
AhmedAli	حم
Jalandhry	حم
YusufAli	Ha Mim.
M.Khan	Hā-Mīm [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings]
Pickthal	Ha. Mim.
Shakir	Ha Mim!

وَالْكِتَابِ الْمُبِينِ 2

		The manifest	الْمُبِينِ	By the Book	وَالْكِتَابِ
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Translit	<i>Wa Al-Kitābi Al-Mubīni</i>
AhmedAli	روشن کتاب کی قسم ہے
Jalandhry	اس کتاب روشن کی قسم
YusufAli	By the Book that makes things clear—
M.Khan	By the manifest Book (this Qur'ân) that makes things clear,
Pickthal	By the Scripture that maketh plain
Shakir	I swear by the Book that makes manifest (the truth).

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ ۚ إِنَّا كُنَّا مُنْذِرِينَ 3

In	فِي	Sent it down	أَنْزَلْنَاهُ	Verily We	إِنَّا
Verily We	إِنَّا	A blessed	مُبَارَكَةٍ ۚ	Night	لَيْلَةٍ
		warning	مُنْذِرِينَ	Are ever	كُنَّا

Translit	<i>'Innā 'Anzalnāhu Fī Laylatin Mubārakatin 'Innā Kunnā Mundhirīna</i>
AhmedAli	ہم نے اسے مبارک رات میں نازل کیا ہے بے شک ہمیں ڈرانا مقصود تھا
Jalandhry	کہ ہم نے اس کو مبارک رات میں نازل فرمایا ہم تو رستہ دکھانے والے ہیں
YusufAli	We sent it down during a blessed night: for We (ever) wish to warn (against Evil).
M.Khan	We sent it (this Qur'ân) down on a blessed night [(i.e. night of Qadr, Sûrah No: 97) in the month of Ramadân — the 9th month of the Islâmic calendar]. Verily, We are ever warning [mankind that Our Torment will reach those who disbelieve in Our Oneness of Lordship and in Our Oneness of worship].
Pickthal	Lo! We revealed it on a blessed night - Lo! We are ever warning -

The Holy Quran

The Smoke

Sura # 44 – 59 Verses - Makkah

سورة الدخان

Shakir	Surely We revealed it on a blessed night surely We are ever warning--
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فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ﴿4﴾

Every	كُلُّ	Is distinguished	يُفْرَقُ	Therein	فِيهَا
		Wise	حَكِيمٍ	Matter	أَمْرٍ

Translit	Fīhā Yufraqu Kullu 'Amrin Ḥakīmīn
AhmedAli	سارے کام جو حکمت پر مبنی ہیں اسی رات تصفیہ پاتے ہیں
Jalandhry	اسی رات میں تمام حکمت کے کام فیصلہ کئے جاتے ہیں
YusufAli	In that (night) is made distinct every affair of wisdom
M.Khan	Therein (that night) is decreed every matter of ordainments
Pickthal	Whereon every wise command is made clear
Shakir	Therein every wise affair is made distinct,

أَمْرًا مِّنْ عِندِنَا ۖ إِنَّا كُنَّا مُرْسِلِينَ ﴿5﴾

Us	عِندِنَا ۖ	From	مِّنْ	A command	أَمْرًا
Sending (the messengers)	مُرْسِلِينَ	Are ever	كُنَّا	Verily We	إِنَّا

Translit	'Amrāan Min `Indinā 'Innā Kunnā Mursilīna
AhmedAli	ہمارے خاص حکم سے کیوں کہ ہمیں رسول بھیجتا منظور تھا
Jalandhry	(یعنی) ہمارے ہاں سے حکم ہو کر بے شک ہم ہی (پیغمبر کو) بھیجتے ہیں
YusufAli	By Command, from Our presence. For We (ever) send (Revelations)
M.Khan	As a Command (or this Qur'an or the Decree of every matter) from Us. Verily, We are ever sending (the Messengers),
Pickthal	As a command from Our presence - Lo! We are ever sending -
Shakir	A command from Us; surely We are the senders (of messengers),

رَحْمَةً مِّنْ رَبِّكَ ۚ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿6﴾

Your Lord	رَبِّكَ ۚ	From	مِّنْ	(as) Mercy	رَحْمَةً
The all-hearer	السَّمِيعُ	He is	هُوَ	Verily	إِنَّهُ
				The All-Knower	الْعَلِيمُ

Translit	Rahmātan Min Rabbika 'Innahu Huwa As-Samī'ū Al-'Alīmu
AhmedAli	آپ کے پروردگار کی رحمت ہے بے شک وہی سب کچھ سننے والا جاننے والا ہے

The Holy Quran

The Smoke

Sura # 44 – 59 Verses - Makkah

سورة الدخان

Jalandhry	(یہ) تمہارے پروردگار کی رحمت ہے۔ وہ تو سننے والا جاننے والا ہے
YusufAli	As a Mercy from thy Lord: for He hears and knows (all things);
M.Khan	(As) a Mercy from your Lord. Verily! He is the All-Hearer, the All-Knower.
Pickthal	A mercy from thy Lord. Lo! He, even He is the Hearer, the Knower,
Shakir	A mercy from your Lord, surely He is the Hearing, the Knowing,

رَبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۚ إِنَّ كُنْتُمْ مُوقِنِينَ ﴿٧﴾

And the earth	وَالْأَرْضِ	The heavens	السَّمَاوَاتِ	The Lord of	رَبِّ
If	إِنْ	Between them	بَيْنَهُمَا ۚ	And all that is	وَمَا
		Have faith with certainty	مُوقِنِينَ	You (but)	كُنْتُمْ

Translit	Rabbi As-Samāwāti Wa Al-'Ardi Wa Mā Baynahumā 'In Kuntum Mūqinīna
AhmedAli	آسمانوں اور زمین کا رب ہے اور جو کچھ ان کے درمیان ہے اگر تم یقین کرنے والے ہو
Jalandhry	آسمانوں اور زمین کا اور جو کچھ ان دونوں میں ہے سب کا مالک۔ بشرطیکہ تم لوگ یقین کرنے والے ہو
YusufAli	The Lord of the heavens and the earth and all between them if ye (but) have an assured faith.
M.Khan	The Lord of the heavens and the earth and all that is between them, if you (but) have a faith with certainty.
Pickthal	Lord of the heavens and the earth and all that is between them, if ye would be sure.
Shakir	The Lord of the heavens and the earth and what is between them, if you would be sure.

لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ ۚ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ﴿٨﴾

But	إِلَّا	True god	إِلَهَ	No	لَا
And causes death	وَيُمِيتُ ۚ	It is He Who gives life	يُحْيِي	He	هُوَ
Your fathers	آبَائِكُمْ	And the Lord of	وَرَبُّ	You Lord	رَبُّكُمْ
				before	الْأَوَّلِينَ

Translit	Lā 'Ilāha 'Illā Huwa Yuḥyī Wa Yumītu Rabbukum Wa Rabbu 'Ābā'ikumu Al-'Awwalīna
AhmedAli	اس کے سوا اور کوئی معبود نہیں زندہ کرتا ہے اور مارتا ہے تمہارا بھی رب ہے اور تمہارے پہلے باپ دادا کا بھی
Jalandhry	اس کے سوا کوئی معبود نہیں۔ (وہی) جلاتا ہے اور (وہی) مارتا ہے۔ وہی تمہارا اور تمہارے باپ دادا کا پروردگار ہے
YusufAli	There is no god but He: it is He Who gives life and gives death the Lord and Cherisher to you and your earliest ancestors.
M.Khan	Lā ilaha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death,— your Lord and the Lord of your fore-fathers.
Pickthal	There is no God save Him. He quickeneth and giveth death; your Lord and Lord of your forefathers.
Shakir	There is no god but He; He gives life and causes death, your Lord and the Lord of your fathers of yore.

The Holy Quran

The Smoke

Sura # 44 – 59 Verses - Makkah

سورة الدخان

بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ ﴿٩﴾

In	فِي	They	هُمْ	Nay	بَلْ
		play	يَلْعَبُونَ	Doubt	شَكٍّ

Translit	Bal Hum Fī Shakkin Yal`abūna				
AhmedAli	بلکہ وہ تو شک میں کھیل رہے ہیں				
Jalandhry	لیکن یہ لوگ شک میں کھیل رہے ہیں				
YusufAli	Yet they play about in doubt.				
M.Khan	Nay! They play about in doubt.				
Pickthal	Nay, but they play in doubt.				
Shakir	Nay, they are in doubt, they sport.				

فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ ﴿١٠﴾

Will bring forth	تَأْتِي	For the Day when	يَوْمَ	Then wait you	فَارْتَقِبْ
A visible	مُبِينٍ	Smoke	بِدُخَانٍ	The sky	السَّمَاءُ

Translit	Fārtaqib Yawma Ta'tī As-Samā'u Bidukhānin Mubīnin				
AhmedAli	سو اس دن کا انتظار کیجئے کہ آسمان دھواں ظاہر لائے				
Jalandhry	تو اس دن کا انتظار کرو کہ آسمان سے صریح دھواں نکلے گا				
YusufAli	Then watch thou for the Day that the sky will bring forth a kind of smoke (or mist) plainly visible.				
M.Khan	Then wait you for the Day when the sky will bring forth a visible smoke.				
Pickthal	But watch thou (O Muhammad) for the day when the sky will produce visible smoke				
Shakir	Therefore keep waiting for the day when the heaven shall bring an evident smoke,				

يَغْشَى النَّاسَ ۖ هَذَا عَذَابٌ أَلِيمٌ ﴿١١﴾

This is	هَذَا	The people	النَّاسَ ۖ	Covering	يَغْشَى
		A painful	أَلِيمٌ	Torment	عَذَابٌ

Translit	Yaghshá An-Nāsa Hādhā `Adhābun `Alīmun				
AhmedAli	جو لوگوں کو ڈھانپ لے یہی دردناک عذاب ہے				
Jalandhry	جو لوگوں پر چھا جائے گا۔ یہ درد دینے والا عذاب ہے				
YusufAli	Enveloping the people: this will be a Penalty grievous.				
M.Khan	Covering the people? this is a painful torment.				
Pickthal	That will envelop the people. This will be a painful torment.				

The Holy Quran

The Smoke

Sura # 44 – 59 Verses - Makkah

سورة الدخان

Shakir	That shall overtake men; this is a painful punishment.
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رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ ﴿١٢﴾

From us	عَنَّا	Remove	اكْشِفْ	Our Lord	رَبَّنَا
We shall become believers	مُؤْمِنُونَ	Really we	إِنَّا	The torment	عَذَابًا

Translit	Rabbanā Akshif `Annā Al-`Adhāba `Innā Mu`uminūna
AhmedAli	اے ہمارے رب ہم سے یہ عذاب دور کر دے بے شک ہم ایمان لانے والے ہیں
Jalandhry	اے پروردگار ہم سے اس عذاب کو دور کر ہم ایمان لاتے ہیں
YusufAli	(They will say:) "Our Lord! Remove the Penalty from us, for We do really believe!"
M.Khan	(They will say): "Our Lord! Remove the torment from us, really we shall become believers!"
Pickthal	(Then they will say): Our Lord relieve us of the torment. Lo! we are believers.
Shakir	Our Lord! remove from us the punishment; surely we are believers.

أَنَّى لَهُمُ الذِّكْرَى وَقَدْ جَاءَهُمْ رَسُولٌ مُبِينٌ ﴿١٣﴾

An admonition	الذِّكْرَى	There be for them	هُمْ	How can	أَنَّى
A Messenger	رَسُولٌ	Has already come to them	جَاءَهُمْ	When verily	وَقَدْ
				Explaining things clearly	مُبِينٌ

Translit	'Annā Lahumu Adh-Dhikrā Wa Qad Jā'ahum Rasūlun Mubīnun
AhmedAli	وہ کہاں سمجھتے ہیں حالانکہ ان کے پاس کھول کر سنانے والا رسول بھی آچکا ہے
Jalandhry	(اس وقت) ان کو نصیحت کہاں مفید ہوگی جب کہ ان کے پاس پیغمبر آچکے جو کھول کھول کر بیان کر دیتے ہیں
YusufAli	How shall the Message be (effectual) for them, seeing that an Messenger explaining things clearly has (already) come to them—
M.Khan	How can there be for them an admonition (at the time when the torment has reached them), when a Messenger explaining things clearly has already come to them.
Pickthal	How can there be remembrance for them, when a messenger making plain (the Truth) had already come unto them,
Shakir	How shall they be reminded, and there came to them an Messenger making clear (the truth),

ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَجْنُونٌ ﴿١٤﴾

From him	عَنْهُ	They had turned away	تَوَلَّوْا	Then	ثُمَّ
A mad man	مَجْنُونٌ	On taught	مُعَلَّمٌ	And said	وَقَالُوا

Translit	Thumma Tawallaw `Anhu Wa Qālū Mu`allamun Majnūnun
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The Holy Quran

The Smoke

Sura # 44 – 59 Verses - Makkah

سورة الدخان

AhmedAli	پھر اس سے بھی پھر گئے اور کہا کہ سکھایا ہوا دیوانہ ہے
Jalandhry	پھر انہوں نے ان سے منہ پھیر لیا اور کہنے لگے (یہ تو) پڑھایا ہوا (اور) دیوانہ ہے
YusufAli	Yet they turn away from him and say: "Tutored (by others), a man possessed!"
M.Khan	Then they had turned away from him (Messenger Muhammad SAW) and said: "Hw is One taught (by a human being), a madman!"
Pickthal	And they had turned away from him and said: One taught (by others), a madman?
Shakir	Yet they turned their backs on him and said: One taught (by others), a madman.

إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا ۖ إِنَّكُمْ عَائِدُونَ ﴿15﴾

The torment	الْعَذَابِ	Shall remove	كَاشِفُو	Verily We	إِنَّا
Will return	عَائِدُونَ	Verily you	إِنَّكُمْ	For a while	قَلِيلًا ۖ

Translit	'Innā Kāshifū Al-`Adhābi Qalīlāan 'Innakum `Ā'idūna
AhmedAli	ہم اس عذاب کو تھوڑی دیر کے لیے ہٹا دیں گے تم پھر وہی کرنے والے ہو
Jalandhry	ہم تو تھوڑے دنوں عذاب ٹال دیتے ہیں (مگر) تم پھر کفر کرنے لگتے ہو
YusufAli	We shall indeed remove the Penalty for a while, (but) truly ye will revert (to your ways).
M.Khan	Verily, We shall remove the torment for a while. Verily! You will revert (to disbelief).
Pickthal	Lo! We withdraw the torment a little. Lo! ye return (to disbelief).
Shakir	Surely We will remove the punishment a little, (but) you will surely return (to evil).

يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَىٰ إِنَّا مُنتَقِمُونَ ﴿16﴾

With grasp	الْبَطْشَةَ	We shall seize	نَبْطِشُ	On the Day when	يَوْمَ
Will exact retribution	مُنْتَقِمُونَ	Verily We	إِنَّا	The greatest	الْكُبْرَىٰ

Translit	Yawma Nabṭishu Al-Baṭshata Al-Kubrā 'Innā Muntaqimūna
AhmedAli	جس دن ہم بڑی سخت پکڑ پکڑیں گے بے شک ہم بدلہ لینے والے ہیں
Jalandhry	جس دن ہم بڑی سخت پکڑ پکڑیں گے تو بے شک انتقام لے کر چھوڑیں گے
YusufAli	One day We shall seize you with a mighty onslaught We will indeed (then) exact Retribution!
M.Khan	On the Day when We shall seize you with the greatest seizure (punishment). Verily, We will exact retribution.
Pickthal	On the day when We shall seize them with the greater seizure, (then) in truth We shall punish.
Shakir	On the day when We will seize (them) with the most violent seizing; surely We will inflict retribution.

وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ كَرِيمٌ ﴿17﴾

Before them	قَبْلَهُمْ	We tried	فَتَنَّا	And indeed	وَلَقَدْ
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The Holy Quran

The Smoke

Sura # 44 – 59 Verses - Makkah

سورة الدخان

When there came to them	وَجَاءَهُمْ	Pharaoh's	فِرْعَوْنَ	People	قَوْمَ
		A noble	كَرِيمٍ	A messenger	رَسُولٌ

Translit	Wa Laqad Fatannā Qablahum Qawma Fir`awna Wa Jā'ahum Rasūlun Karīmun
AhmedAli	اور ان سے پہلے ہم فرعون کی قوم کو آزمائے میں اور ان کے پاس ایک عزت والا رسول بھی آیا تھا
Jalandhry	اور ان سے پہلے ہم نے قوم فرعون کی آزمائش کی اور ان کے پاس ایک عالی قدر پیغمبر آئے
YusufAli	We did, before them, try the people of Pharaoh: there came to them and Messenger most honourable
M.Khan	And indeed We tried before them Fir'aun's (Pharaoh) people, when there came to them a noble Messenger [i.e. Mūsa (Moses) A.S.],
Pickthal	And verily We tried before them Pharaoh's folk, when there came unto them a noble messenger,
Shakir	And certainly We tried before them the people of Firon, and there came to them a noble messenger,

﴿18﴾ أَنْ أَذُّوا إِلَيَّ عِبَادَ اللَّهِ ۖ إِنِّي لَكُم رَسُولٌ أَمِينٌ ﴿18﴾

To me	إِلَيَّ	Restore	أَذُّوا	Saying	أَنْ
Verily I am	إِنِّي	Allah	اللَّهُ ۖ	The slaves of	عِبَادَ
Worthy of all trust	أَمِينٌ	A messenger	رَسُولٌ	To you	لَكُمْ

Translit	'An 'Addū 'Ilayya 'Ibāda Allāhi 'Innī Lakum Rasūlun 'Amīnun
AhmedAli	کہ اللہ کے بندوں کو میرے حوالہ کر دو بے شک میں تمہارے لیے ایک امانت دار رسول ہوں
Jalandhry	(جنہوں نے) یہ (کہا) کہ خدا کے بندوں (یعنی بنی اسرائیل) کو میرے حوالے کر دو میں تمہارا امانت دار پیغمبر ہوں
YusufAli	Saying: "Restore to me the servants of Allah: I am to you a messenger worthy of all trust;
M.Khan	Saying: "Deliver to me the slaves of Allāh (i.e. the Children of Israel). Verily! I am to you a Messenger worthy of all trust,
Pickthal	Saying: Give up to me the slaves of Allah. Lo! I am a faithful messenger unto you.
Shakir	Saying: Deliver to me the servants of Allah, surely I am a faithful messenger to you,

﴿19﴾ وَأَنْ لَا تَعْلُوا عَلَى اللَّهِ ۖ إِنِّي آتِيكُمْ بِسُلْطَانٍ مُبِينٍ ﴿19﴾

Exalt (yourselves)	تَعْلُوا	Not	لَا	And that	وَأَنْ
Truly	إِنِّي	Allah	اللَّهُ ۖ	Against	عَلَى
A manifest	مُبِينٍ	With authority	بِسُلْطَانٍ	I have come to you	آتِيكُمْ

Translit	Wa 'An Lā Ta`lū `Alā Allāhi 'Innī 'Ātikum Bisulṭānin Mubīnin
AhmedAli	اور یہ کہ اللہ کے خلاف سرکشی نہ کرو میں تمہارے پاس کھلی دلیل لایا ہوں
Jalandhry	اور خدا کے سامنے سرکشی نہ کرو۔ میں تمہارے پاس کھلی دلیل لے کر آیا ہوں
YusufAli	"And be not arrogant as against Allah: for I come to you with authority manifest.

The Holy Quran

The Smoke

Sura # 44 – 59 Verses - Makkah

سورة الدخان

M.Khan	"And exalt not yourselves against Allâh. Truly, I have come to you with a manifest authority.
Pickthal	And saying: Be not proud against Allah. Lo! I bring you a clear warrant.
Shakir	And that do not exalt yourselves against Allah, surely I will bring to you a clear authority:

وَإِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ أَنْ تَرْجُمُونِ ﴿٢٠﴾

In my Lord	بِرَبِّي	Seek refuge	عُذْتُ	And truly I	وَإِنِّي
You stone me	تَرْجُمُونِ	Lest	أَنْ	And your Lord	وَرَبِّكُمْ

Translit	Wa 'Innī `Udhtu Birabbī Wa Rabbikum 'An Tarjumūni
AhmedAli	اور بے شک میں نے اپنے اور تمہارے رب کی پناہ لی ہے اس واسطے کہ تم مجھے سنگسار کرو
Jalandhry	اور اس (بات) سے کہ تم مجھے سنگسار کرو اپنے اور تمہارے پروردگار کی پناہ مانگتا ہوں
YusufAli	"For me, I have sought Safety with my Lord and your Lord, against your injuring me.
M.Khan	"And truly, I seek refuge with my Lord and your Lord, lest you should stone me (or call me a sorcerer or kill me).
Pickthal	And lo! I have sought refuge in my Lord and your Lord lest ye stone me to death.
Shakir	And surely I take refuge with my Lord and your Lord that you should stone me to death:

وَإِنْ لَمْ تُؤْمِنُوا لِي فَاعْتَزِلُونِ ﴿٢١﴾

You believe	تُؤْمِنُوا	Not	لَمْ	But if	وَإِنْ
		Then keep away from me and leave me alone	فَاعْتَزِلُونِ	Me	لِي

Translit	Wa 'In Lam Tu'uminū Lī Fā`tazilūni
AhmedAli	اور اگر تم میری بات پر ایمان نہیں لاتے تو مجھ سے الگ ہو جاؤ
Jalandhry	اور اگر تم مجھ پر ایمان نہیں لاتے تو مجھ سے الگ ہو جاؤ
YusufAli	"If ye believe me, not at least keep yourselves away from me."
M.Khan	"But if you believe me not, then keep away from me and leave me alone."
Pickthal	And if ye put no faith in me, then let me go.
Shakir	And if you do not believe in me, then leave me alone.

فَدَعَا رَبَّهُ أَنْ هَؤُلَاءِ قَوْمٌ مُجْرِمُونَ ﴿٢٢﴾

(saying indeed	أَنَّ	His Lord	رَبَّهُ	So he (Moses) called upon	فَدَعَا
Criminals	مُجْرِمُونَ	A people who are	قَوْمٌ	These are	هَؤُلَاءِ

Translit	Fada `ā Rabbahu 'Anna Hā'uulā' Qawmun Mujrimūna
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The Holy Quran

The Smoke

Sura # 44 – 59 Verses - Makkah

سورة الدخان

AhmedAli	پس اس نے اپنے رب کو پکارا کہ یہ تو مجرم لوگ ہیں
Jalandhry	تب موسیٰ نے اپنے پروردگار سے دعا کی کہ یہ نافرمان لوگ ہیں
YusufAli	(But they were aggressive): then he cried to his Lord: "These are indeed a people given to sin."
M.Khan	(But they were aggressive), so he [Mûsa (Moses)] called upon his Lord (saying): "These are indeed the people who are Mujrimûn (disbelievers, polytheists, sinners, criminals)."
Pickthal	And he cried unto his Lord, (saying): These are guilty folk.
Shakir	Then he called upon his Lord: These are a guilty people.

فَأَسْرِ بِعِبَادِي لَيْلًا إِنَّكُمْ مُتَّبَعُونَ ﴿23﴾

But night	لَيْلًا	With My slaves	بِعِبَادِي	(Allah Said) depart you	فَأَسْرِ
		Will be pursued	مُتَّبَعُونَ	Surely you	لَيْلًا

Translit	<i>Fa'asri Bi `ibādī Laylāan 'Innakum Muttaba `ūna</i>
AhmedAli	حکم ہوا پس میرے بندوں کو رات کے وقت لے چل کیوں کہ تمہارا پیچھا کیا جائے گا
Jalandhry	(خدا نے فرمایا کہ) میرے بندوں کو راتوں رات لے کر چلے جاؤ اور (فرعون) ضرور تمہارا تعاقب کریں گے
YusufAli	(The reply came): "March forth with My servants by night: for ye are sure to be pursued."
M.Khan	(Allâh said): "Depart you with My slaves by night. Surely, you will be pursued"
Pickthal	Then (his Lord commanded): Take away My slaves by night. Lo! ye will be followed,
Shakir	So go forth with My servants by night; surely you will be pursued:

وَاتْرِكِ الْبَـحْـرَ رَهْـوًۭا ۖ إِنَّهُمْ جُنْدٌ مُّغْرَقُونَ ﴿24﴾

As it is (quiet and divided)	رَهْـوًۭا ۖ	The sea	الْبَـحْـرَ	And leave	وَاتْرِكِ
To be drowned	مُغْرَقُونَ	A host	جُنْدٌ	Verily the are	إِنَّهُمْ

Translit	<i>Wa Atruki Al-Baḥra Rahwan 'Innahum Jundun Mughraqūna</i>
AhmedAli	اور سمندر کو ٹھہرا ہوا چھوڑ دے بے شک وہ لشکر ڈوبنے والے ہیں
Jalandhry	اور دریا سے (کہ) خشک (ہو رہا ہوگا) پار ہو جاؤ (تمہارے بعد) ان کا تمام لشکر ڈوب دیا جائے گا
YusufAli	"And leave the sea as a furrow (divided). for they are a host (destined) to be drowned."
M.Khan	"And leave the sea as it is (quiet and divided). Verily, they are a host to be drowned."
Pickthal	And leave the sea behind at rest, for lo! they are a drowned host.
Shakir	And leave the sea intervening; surely they are a host that shall be drowned.

كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ ﴿25﴾

Of	مِنْ	Did they leave	تَرَكُوا	How may	كَمْ
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The Holy Quran

The Smoke

Sura # 44 – 59 Verses - Makkah

سورة الدخان

		And springs	وَعُيُونٍ	Gardens	جَنَّاتٍ
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Translit	<i>Kam Tarakū Min Jannātin Wa `Uyūnin</i>
AhmedAli	کتنے انہوں نے باغات اور چشمے چھوڑے ہیں
Jalandhry	وہ لوگ بہت سے باغ اور چشمے چھوڑ گئے
YusufAli	How many were the gardens and springs they left behind.
M.Khan	How many of gardens and springs that they [Fir'aun's (Pharaoh) people] left behind,
Pickthal	How many were the gardens and the watersprings that they left behind,
Shakir	How many of the gardens and fountains have they left!

وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ ﴿٢٦﴾

goodly	کَرِيمٍ	And places	وَمَقَامٍ	And corn-fields	وَزُرُوعٍ
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Translit	<i>Wa Zurū`in Wa Maqāmin Karīmin</i>
AhmedAli	اور کھیتیاں اور مقام عمدہ
Jalandhry	اور کھیتیاں اور نفیس مکان
YusufAli	And corn-fields and noble buildings.
M.Khan	And green crops (fields) and goodly places,
Pickthal	And the cornlands and the goodly sites
Shakir	And cornfields and noble places!

وَنَعْمَةٍ كَانُوا فِيهَا فَاكِهِينَ ﴿٢٧﴾

In it	فِيهَا	They used	كَانُوا	And comforts	وَنَعْمَةٍ
				To take delight	فَاكِهِينَ

Translit	<i>Wa Na`matin Kānū Fīhā Fākihīna</i>
AhmedAli	اور نعمت کے سازو سامان جن میں وہ مزے کیا کرتے تھے
Jalandhry	اور آرام کی چیزیں جن میں عیش کیا کرتے تھے
YusufAli	And wealth (and conveniences of life) wherein they had taken such delight!
M.Khan	And comforts of life wherein they used to take delight!
Pickthal	And pleasant things wherein they took delight!
Shakir	And goodly things wherein they rejoiced;

كَذَلِكَ ۖ وَأَوْرَثْنَاهَا قَوْمًا آخِرِينَ ﴿٢٨﴾

People	قَوْمًا	And We made inherit them	وَأَوْرَثْنَاهَا	Thus	كَذَلِكَ ۖ
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The Holy Quran

The Smoke

Sura # 44 – 59 Verses - Makkah

سورة الدخان

			other	آخِرِينَ
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Translit	<i>Kadhālika Wa 'Awraṭhnāhā Qawmāan 'Ākharīna</i>
AhmedAli	اسی طرح ہوا اور ہم نے ان کا ایک دوسری قوم کو وارث کر دیا
Jalandhry	اسی طرح (ہوا) اور ہم نے دوسرے لوگوں کو ان چیزوں کا مالک بنا دیا
YusufAli	Thus (was their end)! And We made other people inherit (those things)!
M.Khan	Thus (it was)! And We made other people inherit them (i.e. We made the Children of Israel to inherit the kingdom of Egypt).
Pickthal	Even so (it was), and We made it an inheritance for other folk;
Shakir	Thus (it was), and We gave them as a heritage to another people.

﴿29﴾ فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ

For them	عَلَيْهِمْ	Wept	بَكَتْ	And not	فَمَا
Nor	وَمَا	And the earth	وَالْأَرْضُ	The heavens	السَّمَاءُ
		They given a respite	مُنْظَرِينَ	Were	كَانُوا

Translit	<i>Famā Bakat `Alayhimu As-Samā'u Wa Al-'Arḍu Wa Mā Kānū Munṣarīna</i>
AhmedAli	پس ان پر نہ آسمان روویا اور نہ زمین اور نہ ان کو مہلت دی گئی
Jalandhry	پھر ان پر نہ تو آسمان کو اور زمین کو رونا آیا اور نہ ان کو مہلت ہی دی گئی
YusufAli	And neither heaven nor earth shed a tear over them: nor were they given a respite (again).
M.Khan	And the heavens and the earth wept not for them , nor were they given a respite.
Pickthal	And the heaven and the earth wept not for them, nor were they reprieved.
Shakir	So the heaven and the earth did not weep for them, nor were they respited.

﴿30﴾ وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَائِيلَ مِنَ الْعَذَابِ الْمُهِينِ

The children of	بَنِي	We saved	نَجَّيْنَا	And indeed	وَلَقَدْ
Torment	الْعَذَابِ	From	مِنْ	Isreal	إِسْرَائِيلَ
				The humiliating	الْمُهِينِ

Translit	<i>Wa Laqad Najjaynā Banī 'Isrā'īla Mina Al-'Adhābi Al-Muhīni</i>
AhmedAli	اور ہم نے بنی اسرائیل کو اس ذلت کے عذاب سے نجات دی
Jalandhry	اور ہم نے بنی اسرائیل کو ذلت کے عذاب سے نجات دی
YusufAli	We did deliver aforetime the Children of Israel from humiliating Punishment,
M.Khan	And indeed We saved the Children of Israel from the humiliating torment,
Pickthal	And We delivered the Children of Israel from the shameful doom;

The Holy Quran

The Smoke

Sura # 44 – 59 Verses - Makkah

سورة الدخان

Shakir	And certainly We delivered the children of Israel from the abasing chastisement,
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مِنْ فِرْعَوْنَ ۚ إِنَّهُ كَانَ عَلِيًّا مِنَ الْمُسْرِفِينَ ﴿31﴾

Verily He	إِنَّهُ	Pharaoh	فِرْعَوْنَ ۚ	From	مِنْ
And was of	مِنْ	Arrogant	عَلِيًّا	Was	كَانَ
				The transgressors	الْمُسْرِفِينَ

Translit	Min Fir`awna 'Innahu Kāna `Ālīān Mina Al-Musrifīna
AhmedAli	(یعنی) فرعون سے بے شک وہ ایک سرکش حد سے بڑھنے والا تھا
Jalandhry	(یعنی) فرعون سے۔ بے شک وہ سرکش (اور) حد سے نکلا ہوا تھا
YusufAli	Inflicted by Pharaoh, for he was arrogant (even) among inordinate transgressors.
M.Khan	From Fir'aun (Pharaoh); Verily, he was arrogant and was of the Musrifūn (those who transgress beyond bound in spending and other things and commit great sins).
Pickthal	(We delivered them) from Pharaoh. Lo! he was a tyrant of the wanton ones.
Shakir	From Firon; surely he was haughty, (and) one of the extravagant.

وَلَقَدْ اخْتَرْنَاَهُمْ عَلَىٰ عِلْمٍ عَلَىٰ الْعَالَمِينَ ﴿32﴾

With	عَلَىٰ	We chose them (the children of Israel)	اخْتَرْنَاَهُمْ	And verily	وَلَقَدْ
The worlds	الْعَالَمِينَ	Above	عَلَىٰ	Knowledge	عِلْمٍ

Translit	Wa Laqadi Akhtarnāhum `Alá `Ilmin `Alá Al-`Ālamīna
AhmedAli	اور ہم نے اپنے علم سے ان کو جہان والوں پر چن لیا تھا
Jalandhry	اور ہم نے بنی اسرائیل کو اہل عالم سے دانستہ منتخب کیا تھا
YusufAli	And We chose them aforetime above the nations, knowingly,
M.Khan	And We chose them (the Children of Israel) above the 'Alamīn (mankind, and jinn) [during the time of Mūsa (Moses)] with knowledge,
Pickthal	And We chose them, purposely, above (all) creatures.
Shakir	And certainly We chose them, having knowledge, above the nations.

وَأَتَيْنَاهُمْ مِنَ الْآيَاتِ مَا فِيهِ بَلَاءٌ مُّبِينٌ ﴿33﴾

Signs	الْآيَاتِ	Of	مِنْ	And granted them	وَأَتَيْنَاهُمْ
There was trial	بَلَاءٌ	In which	فِيهِ	What	مَا
				A plain	مُبِينٌ

Translit	Wa 'Ātaynāhum Mina Al-'Āyāti Mā Fīhi Balā'un Mubīnun
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The Holy Quran

The Smoke

Sura # 44 – 59 Verses - Makkah

سورة الدخان

AhmedAli	اور ہم نے ان کو نشانیاں دی تھیں جن میں صریح آزمائش تھی
Jalandhry	اور ان کو ایسی نشانیاں دی تھیں جن میں صریح آزمائش تھی
YusufAli	And granted them Signs in which there was a manifest trial.
M.Khan	And granted them signs in which there was a plain trial.
Pickthal	And We gave them portents wherein was a clear trial.
Shakir	And We gave them of the communications wherein was clear blessing.

إِنَّ هَؤُلَاءِ لَيَقُولُونَ ﴿34﴾

Are saying	لَيَقُولُونَ	These people (Quraish)	هَؤُلَاءِ	Verily	إِنَّ
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Translit	'Inna Hā'uulā' Layaqūlūna
AhmedAli	بے شک یہ لوگ کہتے ہیں
Jalandhry	یہ لوگ یہ کہتے ہیں
YusufAli	As to these (Quraish), they say forsooth:
M.Khan	Verily, these (Quraish) people are saying:
Pickthal	Lo! these, forsooth, are saying:
Shakir	Most surely these do say:

إِنَّ هِيَ إِلَّا مَوْتُنَا الْأُولَىٰ وَمَا نَحْنُ بِمُنشَرِينَ ﴿35﴾

But	إِلَّا	It is	هِيَ	Not	إِنَّ
And not	وَمَا	First	الْأُولَىٰ	Our death	مَوْتُنَا
		Be resurrected	بِمُنشَرِينَ	We shall	نَحْنُ

Translit	'In Hiya 'Illā Mawtatunā Al-'Ūlā Wa Mā Nahnu Bimunsharīna
AhmedAli	کہ اور مرنا نہیں ہے مگر یہی ہمارا پہلی بار کا مرنا اور ہم دوبارہ اٹھائے جانے والے نہیں
Jalandhry	کہ ہمیں صرف پہلی دفعہ (یعنی ایک بار) مرنا ہے اور (پھر) اٹھنا نہیں
YusufAli	"There is nothing beyond our first death, and we shall not be raised again.
M.Khan	"There is nothing but our first death, and we shall not be resurrected.
Pickthal	There is naught but our first death, and we shall not be raised again.
Shakir	There is naught but our first death and we shall not be raised again.

فَأْتُوا بِآبَائِنَا إِن كُنْتُمْ صَادِقِينَ ﴿36﴾

If	إِنْ	Our fore-fathers	بِآبَائِنَا	Then bring back	فَأْتُوا
		Speak the truth	صَادِقِينَ	You	كُنْتُمْ

The Holy Quran

The Smoke

Sura # 44 – 59 Verses - Makkah

سورة الدخان

Translit	<i>Fa'tū Bi'ābā'inā 'In Kuntum Ṣādiqīna</i>
AhmedAli	پس ہمارے باپ دادا کو لے آؤ اگر تم سچے ہو
Jalandhry	پس اگر تم سچے ہو تو ہمارے باپ دادا کو (زندہ کر) لاؤ
YusufAli	"Then bring (back) our forefathers if what ye say is true!"
M.Khan	"Then bring back our forefathers, if you speak the truth!"
Pickthal	Bring back our fathers, if ye speak the truth!
Shakir	So bring our fathers (back), if you are truthful.

أَهُمْ خَيْرٌ أَمْ قَوْمُ تُبَّعٍ وَالَّذِينَ مِنْ قَبْلِهِمْ أَهْلَكْنَاهُمْ ۖ إِنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٣٧﴾

Or	أَمْ	Better	خَيْرٌ	Are they	أَهُمْ
And those	وَالَّذِينَ	Tubba	تُبَّعٍ	The people of	قَوْمُ
Because they indeed	إِنَّهُمْ	We destroyed them	أَهْلَكْنَاهُمْ ۖ	Before them	مِنْ قَبْلِهِمْ ۖ
		criminals	مُجْرِمِينَ	Were	كَانُوا

Translit	<i>'Ahum Khayrun 'Am Qawmu Tubba'in Wa Al-Ladhīna Min Qablihim 'Ahlaknāhum 'Innahum Kānū Mujrimīna</i>
AhmedAli	کیا وہ بہتر ہیں یا تبع کی قوم اور وہ لوگ جو ان سے پہلے ہوئے ہم نے انہیں ہلاک کر دیا کیوں کہ وہ مجرم تھے
Jalandhry	بھلا یہ اچھے ہیں یا تبع کی قوم اور وہ لوگ جو تم سے پہلے ہو چکے ہیں۔ ہم نے ان (سب) کو ہلاک کر دیا۔ بے شک وہ گنہگار تھے
YusufAli	What! Are they better than the people of Tubba and those who were before them? We destroyed them because they were guilty of sin.
M.Khan	Are they better or the people of Tubba' and those before them? We destroyed them because they were indeed Mujrimūn (disbelievers, polytheists, sinners, criminals).
Pickthal	Are they better, or the folk of Tubba' and those before them? We destroyed them, for surely they were guilty.
Shakir	Are they better or the people of Tubba and those before them? We destroyed them, for surely they were guilty.

وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَاعِبِينَ ﴿٣٨﴾

The heavens	السَّمَاوَاتِ	We created	خَلَقْنَا	And not	وَمَا
Between them	بَيْنَهُمَا	And all that is	وَمَا	And the earth	وَالْأَرْضَ
				For mere play	لَاعِبِينَ

Translit	<i>Wa Mā Khalaqnā As-Samāwāti Wa Al-'Arḍa Wa Mā Baynahumā Lā'ibīna</i>
AhmedAli	اور ہم نے آسمانوں اور زمین کو اور جو کچھ اس کے درمیان میں ہے کھیل کے لیے نہیں بنایا
Jalandhry	اور ہم نے آسمانوں اور زمین کو اور جو کچھ ان میں ہے ان کو کھیلنے کے لیے نہیں بنایا
YusufAli	We created not the heavens, the earth, and all between them merely in (idle) sport:
M.Khan	And We created not the heavens and the earth, and all that is between them, for mere play,

The Holy Quran

The Smoke

Sura # 44 – 59 Verses - Makkah

سورة الدخان

Pickthal	And We created not the heavens and the earth, and all that is between them, in play.
Shakir	And We did not create the heavens and the earth and what is between them in sport.

﴿39﴾ مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

Except	إِلَّا	We created them	خَلَقْنَاهُمَا	Not	مَا
Most of them	أَكْثَرَهُمْ	But	وَلَكِنَّ	With truth	بِالْحَقِّ
		know	يَعْلَمُونَ	Not	لَا

Translit	Mā Khalaqnāhumā 'Illā Bil-Ĥaqqi Wa Lakinna 'Aktharahum Lā Ya`lamūna
AhmedAli	ہم نے انہیں بہت ہی مصلحت سے بنایا ہے لیکن اکثر ان میں سے نہیں جانتے
Jalandhry	ان کو ہم نے تدبیر سے پیدا کیا ہے لیکن اکثر لوگ نہیں جانتے
YusufAli	We created them not except for just ends: but most of them do not understand.
M.Khan	We created them not except with truth (i.e. to examine and test those who are obedient and those who are disobedient and then reward the obedient ones and punish the disobedient ones), but most of them know not.
Pickthal	We created them not save with truth; but most of them know not.
Shakir	We did not create them both but with the truth, but most of them do not know.

﴿40﴾ إِنَّ يَوْمَ الْفَصْلِ مِيقَاتُهُمْ أَجْمَعِينَ

Judgement	الْفَصْلِ	The Day of	يَوْمَ	Verily	إِنَّ
		All of them	أَجْمَعِينَ	Is the time appointed for	مِيقَاتُهُمْ

Translit	'Inna Yawma Al-Faşli Mīqātuhum 'Ajma`īna
AhmedAli	بے شک فیصلہ کا دن ان سب کے لیے مقرر ہو چکا ہے
Jalandhry	کچھ شک نہیں کہ فیصلے کا دن ان سب (کے اٹھنے) کا وقت ہے
YusufAli	Verily the Day of sorting Out is the time appointed for all of them—
M.Khan	Verily, the Day of Judgement (when Allāh will judge between the creatures) is the time appointed for all of them,—
Pickthal	Assuredly the Day of Decision is the term for all of them,
Shakir	Surely the day of separation is their appointed term, of all of them

﴿41﴾ يَوْمَ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا وَلَا هُمْ يُنْصَرُونَ

Can avail	يُغْنِي	Not	لَا	The Day when	يَوْمَ
A relative	مَوْلَى	For	عَنْ	Maulan (a near relative)	مَوْلَى
They	هُمْ	And not	وَلَا	In aught	شَيْئًا
				Can they receive help	يُنْصَرُونَ

The Holy Quran

The Smoke

Sura # 44 – 59 Verses - Makkah

سورة الدخان

Translit	<i>Yawma Lā Yughnī Mawlāan `An Mawlāan Shay`āan Wa Lā Hum Yunṣarūna</i>
AhmedAli	جس دن کوئی دوست کسی دوست کے کچھ بھی کام نہیں آئے گا اور نہ انہیں مدد ملے گی
Jalandhry	جس دن کوئی دوست کسی دوست کے کچھ کام نہ آئے گا اور نہ ان کو مدد ملے گی
YusufAli	The Day when no protector can avail his client in aught, and no help can they receive.
M.Khan	The Day when Maula (a near relative) cannot avail Maula (a near relative) in aught, and no help can they receive,
Pickthal	A day when friend can in naught avail friend, nor can they be helped,
Shakir	The day on which a friend shall not avail (his) friend aught, nor shall they be helped,

إِلَّا مَنْ رَحِمَ اللَّهُ ۚ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿42﴾

Has Mercy	رَحِمَ	Him whom	مَنْ	Except	إِلَّا
He is	هُوَ	Verily	إِنَّهُ	Allah	اللَّهُ ۚ
		The Most Merciful	الرَّحِيمُ	The All-Mighty	الْعَزِيزُ

Translit	<i>'Illā Man Raḥima Allāhu 'Innahū Huwa Al-`Azīzu Ar-Raḥīmu</i>
AhmedAli	مگر جس پر اللہ نے رحم کیا ہے شک وہ زبردست رحم والا ہے
Jalandhry	مگر جس پر خدا مہربانی کرے۔ وہ تو غالب اور مہربان ہے
YusufAli	Except such as receive Allah's Mercy: for He is exalted in Might, Most Merciful.
M.Khan	Except him on whom Allāh has Mercy. Verily, He is the All-Mighty, the Most Merciful.
Pickthal	Save him on whom Allah hath mercy. Lo! He is the Mighty, the Merciful.
Shakir	Save those on whom Allah shall have mercy; surely He is the Mighty the Merciful.

إِنَّ شَجَرَتَ الزَّقُّومِ ﴿43﴾

zaqqum	الزَّقُّومِ	The tree of	شَجَرَتِ	Verily	إِنَّ
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Translit	<i>'Inna Shajarata Az-Zaqqūmi</i>
AhmedAli	بے شک تھوہر کا درخت
Jalandhry	بلاشبہ تھوہر کا درخت
YusufAli	Verily the tree of Zaqqum
M.Khan	Verily, the tree of Zaqqūm,
Pickthal	Lo! the tree of Zaqqum,
Shakir	Surely the tree of the Zaqqum,

طَعَامُ الْآثِيمِ ﴿44﴾

The Holy Quran

The Smoke

Sura # 44 – 59 Verses - Makkah

سورة الدخان

		The sinners	الْأَثِيم	Will be food of	طَعَامٌ
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Translit	Ṭa`āmu Al-'Athīmi
AhmedAli	گناہگاروں کا کھانا ہے
Jalandhry	گناہگار کا کھانا ہے
YusufAli	Will be the food of the Sinful
M.Khan	Will be the food of the sinners,
Pickthal	The food of the sinner!
Shakir	Is the food of the sinful

﴿45﴾ كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ

In	ی	It will boil	یَغْلِي	Like boiling oil	كَالْمُهْلِ
				The bellies	الْبُطُونِ

Translit	Kālmuhli Yaghli Fī Al-Buṭūni
AhmedAli	پگھلے ہوئے تانبے کی طرح پیڑوں میں کھولے گا
Jalandhry	جیسے پگھلا ہوا تانبا۔ پیڑوں میں (اس طرح) کھولے گا
YusufAli	Like molten brass; it will boil in their insides
M.Khan	Like boiling oil, it will boil in the bellies,
Pickthal	Like molten brass, it seetheth in their bellies
Shakir	Like dregs of oil; it shall boil in (their) bellies,

﴿46﴾ كَغَلِي الْحَمِيمِ

		Scalding water	الْحَمِيمِ	Like lthe boiling of	كَغَلِي
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Translit	Kaghalyi Al-Ĥamīmi
AhmedAli	جیسے پگھلا ہوا پانی کھولتا ہے
Jalandhry	جس طرح گرم پانی کھولتا ہے
YusufAli	Like the boiling of scalding water.
M.Khan	Like the boiling of scalding water.
Pickthal	As the seething of boiling water.
Shakir	Like the boiling of hot water.

﴿47﴾ خُذُوهُ فَاعْتَلُوهُ إِلَىٰ سَوَاءِ الْجَحِيمِ

Into	إِلَىٰ	And drag him	فَاعْتَلُوهُ	(it will be said) seize him	خُذُوهُ
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The Holy Quran

The Smoke

Sura # 44 – 59 Verses - Makkah

سورة الدخان

		Blazing Fire	الْجَحِيمِ	The midst of	سَوَاءٍ
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Translit	<i>Khudhūhu Fā`tilūhu 'Ilā Sawā'i Al-Jahīmi</i>
AhmedAli	اسے پکڑ لو پس اسے دوزخ کے درمیان دھکیل کر لے جاؤ
Jalandhry	(علم دیا جائے گا کہ) اس کو پکڑ لو اور ٹھینچتے ہوئے دوزخ کے نیچوں پیچ لے جاؤ
YusufAli	(A voice will cry:) "Seize ye him and drag him into the midst of the Blazing Fire!"
M.Khan	(It will be said) "Seize him and drag him into the midst of blazing Fire,
Pickthal	(And it will be said): Take him and drag him to the midst of hell,
Shakir	Seize him, then drag him down into the middle of the hell;

ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ ﴿٤٨﴾

Over	فَوْقَ	Pour	صُبُّوا	Then	ثُمَّ
The torment of	عَذَابِ	From	مِنْ	His head	رَأْسِهِ
				Boiling water	عَذَابِ

Translit	<i>Thumma Šubbū Fawqa Ra'sihi Min `Adhābi Al-Ĥamīmi</i>
AhmedAli	پھر اس کے سر پر عذاب کا کھولتا ہوا پانی ڈالو
Jalandhry	پھر اس کے سر پر کھولتا ہوا پانی انڈیل دو (کہ عذاب پر) عذاب (ہو)
YusufAli	"Then pour over his head the Penalty of Boiling Water;
M.Khan	"Then pour over his head the torment of boiling water,
Pickthal	Then pour upon his head the torment of boiling water.
Shakir	Then pour above his head of the torment of the boiling water:

ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ﴿٤٩﴾

You (pretended to be)	أَنْتَ	Verily you	إِنَّكَ	Taste you (this)	ذُقْ
		The noble	الْكَرِيمُ	The mighty	الْعَزِيزُ

Translit	<i>Dhuq 'Innaka 'Anta Al-`Azīzu Al-Karīmu</i>
AhmedAli	پکھ بے شک تو تو بڑا عزت والا بزرگی والا ہے
Jalandhry	(اب) مزہ پکھ۔ تو بڑی عزت والا (اور) سردار ہے
YusufAli	"Taste thou (this)! Truly wast thou Mighty full of honour!"
M.Khan	"Taste you (this)! Verily, you were (pretending to be) the mighty, the generous!"
Pickthal	(Saying): Taste! Lo! thou wast forsooth the mighty, the noble!
Shakir	Taste; you forsooth are the mighty, the honorable:

The Holy Quran

The Smoke

Sura # 44 – 59 Verses - Makkah

سورة الدخان

إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ ﴿50﴾

What	مَا	This is	هَذَا	Verily	إِنَّ
doubt	تَمْتَرُونَ	About it	بِهِ	You used to	كُنْتُمْ

Translit	'Inna Hādhā Mā Kuntum Bihi Tamtarūna				
AhmedAli	بے شک یہی ہے جس کی نسبت تم شک کیا کرتے تھے				
Jalandhry	یہ وہی (دوزخ) ہے جس میں تم لوگ شک کیا کرتے تھے				
YusufAli	"Truly this is what ye used to doubt!"				
M.Khan	"Verily, this is that whereof you used to doubt!"				
Pickthal	Lo! this is that whereof ye used to doubt.				
Shakir	Surely this is what you disputed about.				

إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ ﴿51﴾

In	فِي	The pious will be	الْمُتَّقِينَ	Verily	إِنَّ
		Security (Paradise)	أَمِينٍ	Place of	مَقَامٍ

Translit	'Inna Al-Muttaqīna Fī Maqāmin 'Amīnin				
AhmedAli	بے شک پرہیزگار ہی امن کی جگہ میں ہوں گے				
Jalandhry	بے شک پرہیزگار لوگ امن کے مقام میں ہوں گے				
YusufAli	As to the Righteous (they will be) in a position of Security				
M.Khan	Verily! The Muttaqūn (pious - see V.2:2), will be in place of Security (Paradise)				
Pickthal	Lo! those who kept their duty will be in a place secure.				
Shakir	Surely those who guard (against evil) are in a secure place,				

فِي جَنَّاتٍ وَعُيُونٍ ﴿52﴾

And springs	وَعُيُونٍ	Gardens	جَنَّاتٍ	Among	فِي
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Translit	Fī Jannātin Wa `Uyūnin				
AhmedAli	باغوں اور چشموں میں				
Jalandhry	(یعنی) باغوں اور چشموں میں				
YusufAli	Among Gardens and Springs;				
M.Khan	Among Gardens and Springs;				
Pickthal	Amid gardens and watersprings,				
Shakir	In gardens and springs;				

يَلْبَسُونَ مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ ﴿53﴾

Fine silk	سُندُسٍ	In	مِنْ	Dressed	يَلْبَسُونَ
		Facing each other	مُتَقَابِلِينَ	And (also) in the thick silk	وَإِسْتَبْرَقٍ

Translit	Yalbasūna Min Sundusin Wa 'Istabraḡin Mutaqābilīna				
AhmedAli	باریک ریشم اور گاڑھا پہن کر آمنے سامنے بیٹھے ہوں گے				
Jalandhry	حریر کا باریک اور دہیز لباس پہن کر ایک دوسرے کے سامنے بیٹھے ہوں گے				
YusufAli	Dressed in fine silk and in rich brocade, they will face each other;				
M.Khan	Dressed in fine silk and (also) in thick silk, facing each other,				
Pickthal	Attired in silk and silk embroidery, facing one another.				
Shakir	They shall wear of fine and thick silk, (sitting) face to face;				

كَذَلِكَ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ ﴿54﴾

To Houris (female fair ones)	بِحُورٍ	And We shall marry them	وَزَوَّجْنَاهُمْ	So, (it will be)	كَذَلِكَ
				With wide lovely eyes	عِينٍ

Translit	Kadhālika Wa Zawwajnahum Biḥūrīn 'Īnin				
AhmedAli	یونہی ہوگا اور ہم ان کا نکاح بڑی آنکھوں والی حوروں سے کریں گے				
Jalandhry	(وہاں) اس طرح (کا حال ہوگا) اور ہم بڑی بڑی آنکھوں والی سفید رنگ کی عورتوں سے ان کے جوڑے لگائیں گے				
YusufAli	Moreover, We shall Join them to Companions with beautiful, big and lustrous eyes.				
M.Khan	So (it will be), and We shall marry them to Hur (fair females) with wide, lovely eyes.				
Pickthal	Even so (it will be). And We shall wed them unto fair ones with wide, lovely eyes.				
Shakir	Thus (shall it be), and We will wed them with Houris pure, beautiful ones.				

يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ ﴿55﴾

For every kind of	بِكُلِّ	Therein	فِيهَا	They will call	يَدْعُونَ
		In peace and security	آمِنِينَ	Fruit	فَاكِهَةٍ

Translit	Yad`ūna Fīhā Bikulli Fākihatin 'Āminīna				
AhmedAli	وہ اس میں ہر قسم کا میوہ امن و اطمینان سے طلب کریں گے				
Jalandhry	وہاں خاطر جمع سے ہر قسم کے میوے منگوائیں گے (اور کھائیں گے)				
YusufAli	There can they call for every kind of fruit in peace and security;				
M.Khan	They will call therein for every kind of fruit in peace and security;				
Pickthal	They call therein for every fruit in safety.				

Shakir	They shall call therein for every fruit in security;
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لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ ۖ وَوَقَاهُمْ عَذَابَ الْجَحِيمِ ﴿٥٦﴾

Therein	فِيهَا	They will taste	يَذُوقُونَ	Not	لَا
Death	الْمَوْتَةَ	Except	إِلَّا	Death	الْمَوْتَ
The torment of	عَذَابَ	And He will save them from	وَوَقَاهُمْ	The first	الْأُولَىٰ ۖ
				The blazing Fire	الْجَحِيمِ

Translit	Lā Yadhūqūna Fīhā Al-Mawta 'Illā Al-Mawtata Al-'Ulā Wa Waqāhum `Adhāba Al-Jahīmi
AhmedAli	وہاں پہلی موت کے سوا اور موت کا مزہ نہ چکھیں گے اور انہیں اللہ دوزخ کے عذاب سے بچالے گا
Jalandhry	(اور) پہلی دفعہ کے مرنے کے سوا (کہ مر چکے تھے) موت کا مزہ نہیں چکھیں گے۔ اور خدا ان کو دوزخ کے عذاب سے بچالے گا
YusufAli	Nor will they there taste Death, except the first Death; and He will preserve them from the Penalty of the Blazing Fire—
M.Khan	They will never taste death therein except the first death (of this world), and He will save them from the torment of the blazing Fire,
Pickthal	They taste not death therein, save the first death. And He hath saved them from the doom of hell,
Shakir	They shall not taste therein death except the first death, and He will save them from the punishment of the hell,

فَضْلًا مِّن رَّبِّكَ ۚ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٥٧﴾

Your Lord	رَبِّكَ ۚ	From	مِّن	As a Bounty	فَضْلًا
Success	الْفَوْزُ	Will be	هُوَ	That	ذَٰلِكَ
				The supreme	الْعَظِيمُ

Translit	Faḍlāan Min Rabbika Dhālika Huwa Al-Fawzu Al-`Aẓīmu
AhmedAli	یہ آپ کے رب کا فضل ہوگا یہی وہ بڑی کامیابی ہے
Jalandhry	یہ تمہارے پروردگار کا فضل ہے۔ یہی تو بڑی کامیابی ہے
YusufAli	As a Bounty from thy Lord! That will be the supreme achievement!
M.Khan	As a Bounty from your Lord! That will be the supreme success!
Pickthal	A bounty from thy Lord. That is the supreme triumph.
Shakir	A grace from your Lord; this is the great achievement.

فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥٨﴾

In your tongue	بِلِسَانِكَ	We have made this (Quran) easy	يَسَّرْنَاهُ	Certainly	فَإِنَّمَا
		remember	لَعَلَّهُمْ	In order that they may	لَعَلَّهُمْ

The Holy Quran

The Smoke

Sura # 44 – 59 Verses - Makkah

سورة الدخان

Translit	<i>Fa'innamā Yassarnāhu Bilisānika La'allahum Yatadhakkarūna</i>
AhmedAli	اس قرآن کو ہم نے آپ کی زبان میں آسان کر دیا تاکہ وہ سمجھیں
Jalandhry	ہم نے اس (قرآن) کو تمہاری زبان میں آسان کر دیا ہے تاکہ یہ لوگ نصیحت پکڑیں
YusufAli	Verily, We have made this (Qur'an) easy, in thy tongue, in order that they may give heed.
M.Khan	Certainly, We have made this (Qur'ân) easy in your tongue, in order that they may remember.
Pickthal	And We have made (this Scripture) easy in thy language only that they may heed.
Shakir	So have We made it easy in your tongue that they may be mindful.

فَارْتَقِبْ إِنَّهُمْ مُرْتَقِبُونَ ﴿59﴾

Are waiting	مُرْتَقِبُونَ	Verily they (too)	إِنَّهُمْ	Wait then	فَارْتَقِبْ
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Translit	<i>Fārtaqib 'Innahum Murtaqibūna</i>
AhmedAli	پس آپ انتظار کیجئے بے شک وہ بھی انتظار کر رہے ہیں
Jalandhry	پس تم بھی انتظار کرو یہ بھی انتظار کر رہے ہیں
YusufAli	So wait thou and watch; for they (too) are waiting.
M.Khan	Wait then (O Muhammad SAW); Verily, they (too) are waiting.
Pickthal	Wait then (O Muhammad). Lo! they (too) are waiting.
Shakir	Therefore wait; surely they are waiting.